

The Citizen Printing & Publishing Co.
HERBERT BROWN,
General Manager.

ADVERTISING RATES:
One square, first insertion, 3.00
One square, second insertion, 2.00
One square, third insertion, 1.00
One square, fourth insertion, .50
One square, fifth insertion, .25
One square, sixth insertion, .15
One square, seventh insertion, .10
One square, eighth insertion, .05
One square, ninth insertion, .03
One square, tenth insertion, .02

TERMS FOR THE YEAR:
One year, 30.00
Six months, 18.00
Three months, 10.00
One month, 3.00
One week, .75
One day, .25

OFFICE:
No. 19, 21 & 23 Church Street.

"MARRIED OR NOT MARRIED" is the question that is agitating the minds of more than one couple in Arizona. Prior to the birth of the late "Fortnight" the laws relating to marriage were void of complication, and so far as the law itself is concerned, no errors were made therein, but from the very day of the organization of the Arizona Legislature there has been a shadow of uncertainty hovering over everything in the shape of usage or law in its province or jurisdiction. It is common report that the marriage law has been changed and that parties desiring to enter into that sacred union are being misled by a new enactment, to prevent a divorce from one of the county officials, probably the Recorder, but if such law has an existence on our statute books beyond mere report, we are not advised of the matter; and if there be such law, the public are as ignorant of the fact as they are of the date when this amendment became a law. Several Protestant clergymen in this county and likewise several justices of the peace, have since this reported legislation, united people in marriage, but whether in accordance therewith or in violation thereof, not even the law makers can say. The Catholic clergy in this diocese have, however, been forbidden to perform the marriage ceremony pending the settlement of this particular law. This certainly is the wisest course to pursue, but it is doubtful if judges or clergymen could be successfully presented for any violation of the law as a whole, or any part thereof. Applications for license to marry have but only made to the County Recorder, because he was and is yet without authority to act in such matters, he could issue none. The Board of Supervisors have made a demand for a copy of this law if there be one, and this point settled, the ecclesiastical and judicial mind can grind out marriages in accordance therewith.

If the mayor and city council, as claimed, are using "strong measures" to keep the city in a clean and healthy condition, they will give a little more attention to the "combination" cess-pool at the foot of 1st street. A few days since this pool had overflowed its banks and the reeking stench arising therefrom was threatening to those obliged to live in or even pass its vicinity. A pump was then put in and the fifth carried to a depth of fifty yards below, where on the wings of the wind, it is privileged to spread disease all over the lower portion of the city. Since the pumping process took place the pool has been and is now, covered by a couple of loose boards liable to displacement by the first animal passing that way. This "combination" pool is the legacy left by the late defunct board of supervisors and city council for the present authorities to deal with. We trust the mayor and city council will at once take measures to abate this fever breeding nuisance. If this cannot be done without unduly taxing their predecessors' did for them, then let them undo it and do it effectively.

On the Santa Cruz bottom, contiguous to Tucson, there are but 700 acres of land under cultivation, there being water sufficient only to irrigate that amount. Mr. Samuel Hughes, however, after looking carefully into the matter, has come to the conclusion that by an extension of a small sum of money—say \$250, fully 12,000 additional acres of rich, arid land can be brought under cultivation and made to yield abundantly. This money he conjointly with others, proposes to expend and practically demonstrate the truth or falsity of his theory. If he does this he will not only benefit himself, but will establish confidence in the gigantic water project he has under consideration, by which the rich lands of the Santa Cruz bottoms are to be stretched toward the Gila, will be made to bring forth fruit.

It is an interesting fact that in the towns of Cook county, outside of Chicago, and in those of Milwaukee county, outside of the city of that name, in the recent elections, the Labor party developed little strength. In the Cook county towns the Labor party, with the aid of the Democrats, cast only 5808 votes against 12,933 given for the Republican candidate, and yet there are many extensive manufacturing establishments in this territory, and also the great stockyards. In Milwaukee county outside of the city, the Labor party vote was 314, while 2981 votes were cast for the Fusion ticket, supported by Republicans and Democrats. This shows that Socialistic notions do not flourish outside of the cities—Los Angeles Times.

That travel to Arizona should have perceptibly diminished because of the recent earthquakes, sounds silly in the extreme. Such however, was the news spread here from San Francisco yesterday. To weeklings Arizona has always been a-buzz, but fortunately it is not of such people that Arizona is populated. A new Indian on a deer platform is a paralyser to this class of travel. Couple the rumor of an earthquake to the rest of our misfortune and in their eyes Arizona is a land to be avoided even by the devil.

We have been repeatedly asked why we do not call attention to the sensational and grossly false reports that are being wired abroad relating to the seismic disturbances through which the southern portion of this territory has just passed. These reports notably emanate from Benson in which town the boss liar of the country has seemingly located. The San Francisco Chronicle of the 5th, instant, voices "Volcanoes break out in Arizona," "Lava flowing down the mountain side," "Two days and a night of overwhelming terror," "Forty-several people fell at a single point," "Further convulsions expected." These things we admit are calculated to injure the interests of Arizona, of which the diminution of travel is but a fractional part thereof. It is not however, at all times within the province of a newspaper to rectify these abuses. We can call attention to them, point out their exaggerations, deny such statements either in whole or in part, and wind up by pronouncing the author thereof, an unmitigated and comestrate fraud, who for a half cent a word, pay he receives, circulates reports prejudicial to the best interests of the territory. Instead however, of attacking the CRITIC to go for him, these same business men by making proper representations to the great dailies of San Francisco could abate the nuisance. They would not publish such stuff if they knew its falsity, but being far distant and entertaining ideas of Arizona bounded only by the wildest imagination they make believe the sort of stuff furnished them however wild, sensational and untrue it may be. Sabe?

THE NEW YORK INDEPENDENT summarizes in a recent issue, the replies it has for the past several weeks been receiving from educated colored people both men and women, in the South to the inquiry "what is the greatest hindrance to the colored race?" The answers invariably have been "Education is the greatest need and impediment, the greatest hindrance." If after twenty years of suffrage and all the privileges known to the white race in this favored land of ours, education is still the greatest need, and strong drink the greatest hindrance to a people, who from their place of life had all to gain and nothing to lose, the outlook is not indeed promising. For twenty years the educational facilities of the black, have been equal with that of the white. In this time a new generation born in freedom, have reached manhood and are in the tread only in the footsteps of their fathers in every thing except slavery, much blood has been shed and much money expended in compensating return so far as the colored race individually is concerned.

The mortality statistics just published for London are interesting in showing the working of tendencies that are in operation throughout most of the civilized world. The death rate and birth rate are such on the decrease. The falling off in the former, however, is greater than in the latter. That is to say, the average age attained by people here is increasing. For now more than it was ten years ago, while the number of persons born, in proportion to population, is not so great as formerly. But the increase in the age limit so counterbalances the decrease in births that the number of inhabitants, leaving immigration out of the calculation, is steadily growing larger.—St. Louis Globe Democrat.

With the issue of yesterday, Hon. Geo. W. Brown severed his connection with this paper. For the past three years Mr. Brown had charge of the editorial column of this journal and it is needless to add to the entire satisfaction of the management, he resigned his position here on account of having purchased an interest in the Florence Enterprise, of which he will assume the editorial management next week. Mr. Brown is one of the best editorial writers in the territory, and the CRITIC wishes him abundant success in his new field.

ARIZONA has been left again. The Fresno Milling Company of Fresno, California has been awarded the contract for supplying the military posts in Arizona, with 800,000 pounds of flour. But for the repeal of the long and short haul clause in the interstate commerce act, this contract would in all probability, have been awarded nearer home. So long as transportation discrimination is in favor of California so long will Arizona be forced into an illegitimate competition with the odds always against her.

THE BATTENBERG BABY. Queen Victoria is said to have taken an immense fancy to the Battenberg baby. She gets down on her royal haunches and says "Go!" just like any other grandma.

A CHANCE TO REST. Gentlemen do not care—Doesn't it make you tired, fat, to climb that ladder all day—Yes, sir, but I have no rest coming down—Laf.

Length of Life. Thomas Bailey Aldrich, who has just been undergoing the ordeal of a birthday anniversary, says a man should either die at 30 or live to be 80.—New York World.

Clothes dipped in hot potato water are recommended for immediate and complete relief in the severest cases of rheumatism.

Embroidery and Fancy Work Taught. All kinds of embroidery and fancy work taught at reasonable rates, and orders taken for the same. Every kind of modern fancy needle work, in all the branches taught, samples of work can be seen at my room on and after Monday, May 9th, on west side Stone Avenue, between Congress and Camp streets, at Mrs. H. SCHUMBERG.

Furnished Rooms. Large, comfortable, newly furnished rooms to let, in the Tremont House, south side of Church Plaza. Apply to Dr. N. H. MATAS, 1241 Pennington St., opp. Court House.

MARSHAL NEX, Duke of Elchingen died of having been shot to death by Bourbon orders, as the world has long since supposed, is now reported to have died peacefully in North Carolina, where he played the part of village schoolmaster on his escape from France after the closing scenes at Waterloo.

BOYCOTTING IN INDIA.

SOMEWHAT DIFFERENT FROM THE PRACTICE IN OTHER COUNTRIES.

Very Curious Examples of the Practice. Whole Families Boycotted for Years and Years—What Gold Will Accomplish—Outcast Women.

Boycotting, differing in some particulars from the way in which it is done in the land where the English term originated, has been practiced for ages in India. There is this great difference between Irish and Hindu boycotting: the former is based mainly on political, semi-political, or fiscal reasons, whereas the latter is practiced on purely social or religious grounds. The Irish is severer than the Hindu method in this sense, that no tradesman will sell anything to the boycotted man, who is more or less like a prisoner in his own house; whereas a boycotted Hindu can buy anything anywhere or go to any place he likes, only people will not go to his house or associate with him or his family in any way.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be done away with only by going under the expiatory rite or other ceremony, which come hard even on the richer classes. A man may be boycotted in India for no fault of his own, but in his boycotting follows upon a breach of observance of some time honored custom, or by any public offense against traditional notions of propriety. Indian boycotting is a social boycotting, but it is quite distinct from it and not half so severe. A man can lose his caste by leaving his caste and rights as a Hindu, but he is not boycotted. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste. A man may be boycotted if he does not act against his caste.

On the other hand, the Hindu is severer than the Irish in that the latter may be only temporary, whereas the former is often permanent, or can be